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BRYSON,

feb17 fit

MISCELLANEOUS

CLOTH

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ades

Standing together in that side room! Ah! they are thred of the dance! Good from her hair is a blush rose bloom the may have stole it, perchance.

It is he, there, leaning over her cheek, Froud of the last fight won; Strange how the very same words he won speak To another in days long gone! Whisper your sortest!—nay, let him enatch.
One of the rich long curis;
Take the ring from your hand as it plays with
your watch,
Belle of the dance-room girls.

Langnish with eyes, then lower your lids, Blush if your blood has power? Is there an eliquette rule that forbids? Why should you part this hour?

Never were my eyes bright as those; Fairer her false proud face; Well-let them shine when his own shall Then let her fill my place!

Why, I could laugh at his words?—se well I know what he soon will say? He kosed me—my God—when my glance fell Things may have changed by to-slay! He has a soft curl of mine, girl, yet, Set in a vioust case; Yours are of gold, girl, mine are of jet; Simply a matter of race!

You are not his, though your eyes met his Warmer than ours mot thee; Why should you tremble beneath his kiss? Lips are but toys to men.

Curse on the pearls on your fingers white! Curses on each stray trees! Curse on the eyes that have stole my light! Chrse on your pale slik dress! Quick with your work, ere his whim discout!
Make him sweat you are his as you stand!
Outy don't glauce, as you past from the rout,
At the steel in my own mad hand.

SUNDAY READING.

stretch of the imagination can we conceive of thought, reason, love, bate, will, memory, as the results or phenomena flowing from any possible combinations always failed. Plato and Cicero neither convinced others or themselves. "The of that matter, composing our bodies, well to be oxygen, nitrogen, bydrogen, carbon, lime, phosphorus, and the like? To believe or conceive of this, we should that have no real meaning. The proofs that the sour successive bayes to discard reason altogether, and without reason believe in a continuous of the reduction of any existent thing to It would be as absurd as to endeavor to

It would be as absurd as to endeavor to conceive of God as the result and fruit of the material organization of the universe. There is nothing in common between intellect, memory, the affections and passions, and matter, to serve as a basic for sions, and matter, to serve as a basic for

If these are the results of organization, as effervescence and heat and decay and other material phenomena are, then the Myself is not one; simple or even compound substance, but we have, instead, a annihilation of all would exclude such mere succession of phenomena, each distinct from the other, as the successive mere succession of phenomena, each distinct from the other, as the successive bubbles of effervescence. How can we bubbles of effervescence. How can we conceive of the sense of identity, the oneness of which we are conscious, as pro-duced by these? That they could produce it is as impossible as a miracle. How erations of them do not improve. They could there be memory? To remember there must be a somewhat that remem. They have memory, and are prudent for bers, and at a retrospective glance takes their own future and that of their living in a long succession of past phenomena. young, but no further. They do not care Can you conceive of memory as a phe- for their dead, once put away from nomenon, a single phenomenon, resulting at this instant only from organization." their sight. They evidently have no abstract ideas, no religious ones, no idea Can you conceive even of a sense, as of a Deity, no anxiety as to any thing the result of organization? An external not Immediately affecting themselves object forms its image on the retina of and their present. We cannot observe the eye. What is it in you that sees that they have any anticipation of death. that image? Shut your eyes! Can you For every effect there must be an

not, if you try, plainly see my face, with- adequate cause. The longing for fame How can you conceive of continuity or can proceed, in man, only from an inconnection between successive phe- tellectual cause that is to survive death, nomena? What imaginable tie connects The universal consciousness of an imthem? Try to conceive of a logical mortal nature is established by the unitrain of thought as a result of the action | versal belief of mankind, in all ages, in of particles of matter on each other.

If reason, thought, emotions, affect stitions, no traditions, no creeds tions, are mere results and phenomena no legacies of thought or belief arising or flowing, chemically, as it from the Past to the Present. were, from combinations of matter and We are conscious that we do not the action of particles on particles, why need a body, in order to reason and think, and combining matter, never chance to We feel that our reason and intelligence produce them ?

Do you not know that it is impossible and dissolved. There could not, in the for any combination of matter to produce the thoughts that I am now uttering? You know that matter is so constituted, and such is its nature, that if the whole universe of matter had existed, for a million of years, by itself, it never could have produced a description of the matter is so constituted and such is the nature. This is the only of the matter is so constituted, and such is the nature, that if the whole universe of matter had existed, for a million of years, by itself, it never could not, in the grows old and dies; the world lies down in the sepulcher of ages, but time writes no wrinkles on the brow of eternity. Stupendous thought! The ever present, unborn, undecaying, but undying—the endless chain, compassing the life of God—the golden thread, entering the life of God—the golden thread, entering the destruction of the universe.

There could not, in the grows old and dies; the world lies down in the sepulcher of ages, but time writes no wrinkles on the brow of eternity. Stupendous thought! The ever present, unborn, undecaying, but undying—the endless chain, compassing the life of God—the golden thread, entering the destruction of the universe.

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it, whish Is, and exists and is worthy to bern and dying in the same instant. The effect must be adequate to the cause. Try to conceive of a wagon thinking or Immortal thoughts must proceed from God. Its harmonies will never cease;

You are perfectly conscious that your thoughts are not that which thinks, any more than the electric sparks are the electricity, or the leaves the tree. That soul often speaks to, and is heard by, is self-evident, not requiring to be another, attracting or repelling, persuadproven, nor to be demonstrated by logic. You know that it is you who love, hate, admire, are Deity speaks to the soul of man, not to glad, sorry, angry; and that the love, his reason or faculty of logical rattocinahate, admiration, joy, sorrow and anger tion or to his judgment, but to his in hate, admiration, joy, sorrow and anger are not yourself, any more than the pain you feel is yourself. The succession or aggregate of all these and other phenomena can no more be conceived by you to be yourself, than you can conceive the aggregate of the bubbles of effervescence the Deity and the human soul, which often, by mere proximity or presence in the contact with another,

ceive of them as effects. And you know, as the Word of God. We believe in the without and from reasoning and logic, reality of the phenomena of animal

Thought. It is double, like the heart municate its thoughts to another by and the organs of sight, hearing and smell. But Thought is single, and the

Intellect and that which loves and hates emotions,

We are aliens to durselves, abowing not the language to which we are born; its own existence, than its consciousness and value striving to interpret, by forof it, and its cognizance of its own eign signs, the mystical meaning of our action and effects? It could not birth-right and being." Between us COAL OIL, LARD OIL, divide itself, and going to a dis-tance from itself, examine and world we know best, seems to hang a scrutinize itself. It must possess its veil, through which we can only dimly knowledge of itself within itself. What and imperfectly see its nature, and catch other proof, we may reverently ask, can clear glimpses for an instant only, and the Deity have, that He exists and acts, that only when the veil is for an instant and is not a mere succession of phenomena partially drawn aside. And, singularly than His consciousness and his thought " enough, such a veil seems to be between Consciousness, therefore, is the perfect and us and our own soul, concealing that undeniable evidence of existence. Phe- also, and only half-disclosing it. Our nomena, evanescent as the rainbow; soul does not seem to look in upon itself, emotions, thoughts, are and occur, but but see, in some manner abstruct from us do not exist or live. God lives and the that soul, to peer into it and interrogate soul lives; andwe have the same proof it. Our thought and our will some-

times do not seem to us to grow from our So that we know that the soul is an en-So that we know that the body, the poly is the body, though in myste-tinet from the body, the body is a single from the body in myste-tinet from the body is a single from the body in myste-tinet from the body is a single fr rious connection with it, its will and nizance of itself, and to discover and fix from the yard on the corner of Union and Secidentically the same, possessing powers, body. How should we expect, then, to fathout the mysteries of nature and the capacities, forces; a moral being, confathom the mysteries of nature and the scious of its powers and freedom, impa-deity? tient of restraint; the manifoldness of its phenomena being the very proof of its

phenomena being the very proof of its own oneness.

If we are asked whether we do not thus prove the same for the animal creation, we reply, certainly: and so do the arguments of the metaphysicians. Cousin ments of the metaphysicians. Cousin ments of the metaphysicians. Cousin ments of the metaphysicians of the vice seems singularly unconscions of the vice seems singularly unconscions of the vice of the vice seems singularly unconscions of the vice of the vice seems singularly unconscions of the vice of t of his argument as to personal identity- of meteoric stones upon our globe, the janut an

TEMPHS APPEAL.

We use no new argument, but only state facts. We merely point to what we know. Animals and birds are also souls. They have the consciousness of ance of others, are all foreshadows of souls. They have the consciousness of identity as perfectly as we have it. They see and hear and feel. They reason—the dog, horse, ape and elephant in particular. They remember and dream. Some of them are moral beings, well aware when they do wrong and deserve punishment. They converse with each other. How like do the been maintain their governelse do the bees maintain their government, and they and the ants have

ment, and they and the ants have a common polity and co-operation in tolling for the common benefit? They have passions and emotions, they love and hate and feel revenge and anger, gratitude and joy and sorrow like our-salves. gratitude and joy and sorrow like ourselves.

If we are asked whether their souls, then, are immortal, like ourselves, whether there is another life for them, also?—the great enigma is propounded to us. We know nothing about the nature of the soul, any more than of the nature of the soul, any more than of the nature of the Delty. We can know only the nature of the initions of spirit are merely negations—stating what it is not. But so we know nothing of the nature of Life, Light, Attraction, Magnetism, Electricity. We only know that they are Forces. They are not Things or Substances. By means are not Things or Substances. By means heritage of man; humility should dwell are not Things or Substances. By means of them, the Delty acts continuously and error and imperfection. incessantly, and, we think, directly, on and in the Universe. They are His

FOLLY OF PRIDE.

BEAUTIFUL SENTIMEST. Shortly before the departure of the lamented Heber for India, he preached Forces, the varied action of His will.

The sonl cannot be essentially immortal; that is, without a cause, of which its imilitariation: BY A LAYMAN.

If we cannot know what the human soul is, we can at least know what it is not, and that is much to know. It is either a single entity, a unit of positive and affirmative existence, the same to leave to cease to cease the case, if it is destined and affirmative existence, the same to leave to cease to ce and affirmative existence, the same today as yesterday, not continuance of
identity, a somewhat, an Itself; or it is
not a being, not the result of organization; that it is the succession of phenomena continually flowing from the commens continually flowing from the combination of the particles of matter which compose our bodies or our brains; an effect, like the rainbow. New, you can not believe the latter. It is simply impossible. We find it sufficiently hard to conceive of colour, perfume and taste, as the fruits of the chemical combinations of matter in the shape of flowers and fruits. We do recognize these as qualiof matter in the shape of flowers and fruits. We do recognize these as qualities or incidents of matter, or the results of combinations of matter; but by what stretch of the imagination can we construct the stretch of the stretch of the imagination can be stretched and still not without end. The rays may around us, and the floods are lifted up at some time return to and be lost in their and its inhabitants, until of our future voyage there is no witness, save the Infinite and Eternal."

immortality, or even the continuing ex-istence after death, of the soul. It has THE BURIAL OF MOSES.

By Nebo's lonely mountain,
On this side Jordan's wave,
In a vaic in the land of Mosh,
There less a lonely grave;
And no man dog the sepulaire,
And no man saw Ite'er;
For the angel of God upturned the sod,
And laid the dead man there. certainties of logic are an elaborate

That was the grandest funeral That ever possed on earth; But no man heard the tramping, Or saw the trail go forth. Nobelessly as the capitght Cames when the night is done. And the crimson stress on ocean' nothingness. We cannot cenceive of the

capacity to continue. The Deity knows The great procession weapt. that He will continue to exist forever, by perchance the bald old eagle

Amid the moldest of the land Amon the incessed of the land
Men lay the same to rost.
And give the band an immeed place,
With costly marble drest,
In the great minister transept,
Whare lights like glory fall,
And the chory sings and the organ rings
Along the emblazoned wall.

And had be not high honor? The idibide for his pail,
The idibide for his pail,
To be in state while angels wait,
With stars for ispect tall;
And the dark rock-pines, like tossing plunes
Over lik bier to wave,
And God's own hand, in that lonely land,
To lay him in the grave;

In that deep grave without a name,
When his unconflu'd slay
Shall break again, (most wondrons thought!)
Before the judgment day,
And stand with glory wrapped around
On the hills he never troi.
And speak of the strife that wen our life
With the lucarnate Sen of God! another life. Animals have no super-

after death, not possessed by animals

manifestations.

As real as is the silent, inaudible, in-

We are aliens to ourselves, knowing

THE DOOR OF THE WORLD.

O lonely tomb in Moah's land!
O, dark Betbpeer hill!
Speak to these cusions hearts of ours,
And teach them to be still.
God hath His mysteries of grace—
Ways that we cannot tell.
He hides them deep, like the secret sleep
Of him He loved so well.

could exist when our body was laid aside for a million of years, by itself, it never could have produced a thought.

Could you love a succession of phenomena? chemical effects produced, one after the other, by combinations of matter? The idea is a sheer absurdity.

That you can love, proves that there exists a Being to be loved. Nor do you love the body, but that somewhat within it, whish Is, and exists and la worthy to born and dying in the same instant. dations will never fall; they are fresh from the eternal throne. Its glory will

> an immortal soul. They are the soul's exhaustless love supplies the song. A CHILD'S EVENING PRAYER. The following prayer for a little child was written by S. T. Coleridge, one of All Interior Manufacturing Towns.

visible language, in which one human the greatest English poets: Ere on my bod my limbs I lay, God grams me grace my prayers to say; God of preserve my mother dear. In strength and health for many a year; And O! preserve my father, too. And may I him pay reverence dise, And may I my best thoughts employ. To be my marents, home and services. To be my parents' hope and low; And O' preserve my brothers both, From evil doings, and from sloth; And may we always love each other, Our friends, our father and our mather; And sell, O Lord, to me impart, An innecent and grateful heart.

RIGH SOULED CHARITY. Thank God that such does exist; that, 'mid all the spurious coin which consciousness of being is plenary evidence of existence. It cannot be attributed to the phenomena, but only to their cause. You cannot conceive of the phenomena as conscious. You can only conceive of them as effects. And you know, conceive of them as effects. And you know, conceive of them as effects. And you know, content to be that which produces them.

Often, by mere proximity or presence places one soul in contact with another, and makes them truly one, or one the other's instrument and servant. What is purity and truth.

A true, unerring guide, how it directs kind eyes to see a something great, noble, good, in the character of all; no matter what places one soul in contact with another, and makes them truly one, or one the other's instrument and servant. What is purity and truth.

A true, unerring guide, how it directs kind eyes to see a something great, noble, good, in the character of all; no matter what the distinct of the places one soul in contact with another, and makes them truly one, or one the other's instrument and servant. What is thus inspired, the intellect perfectly or imperfectly translates or mis-translates or mis-translates into words, which the tongue utters, the places one soul in contact with another, and makes them truly one, or one the other's instrument and servant. What is purity and truth. what blemishes appear, what great blots EMMONS & SON, disfigure the God-given life, what stains mar and degrade its beauty.

It teaches those eyes to look beneath the surface, and invariably they find a that effects flow from causes.

So we are conscious that ourself is a Moral Being, accountable and responsible. We feet this. We do not need logic or demonstration to proce to us that the law of right and wrong, of merit and dewerit, applies to us. These laws could not attach to a succession of phenomena. The brain is the seat and organ of Thought. It is double, like the heart something pure and hely still.

A spark of the innocence of childhood remaining; a lingering of the old love lestroy all vestige of what they were.

And this "noble maid of heaven trives enrnestly to win at least kind aligment on such and sins. Oh, that her achings were listened to more will-

ngly, and her dictates more promptly billowed. Coal Oil Lamps,

Lamp Fixtures.

Candles, and Axle Grease. MANUFACTURERS OF GERMAN, PALM AND ROSIN SOAPS Tinware, Stove Pipe, Boofing, Guttering, etc. No. 40 Jefferson Street, MEMPHIS, TENN.

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Ways that we cannot tell;

He hides them deep, like the secret sleep of him He loved so well.

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SMITH & GRAVES, A TTORNEYS AT LAW, 350 Second at cel Opposite Greenlaw Block, Memphis, Tenn Frompi attention given to collection of claim of West Tennessee. Feb; 6m AND

Non-Resident Notice. In the Chancery Court of Memphis, Tenn. N. E. D. 1662 - C. F. Brooks and wife, J. R Polts and wife, and others, helrs at law o Ben). Williamson, deceased, vs. W. B. Wil Hamson and others.

by the late HENRY A. ORNE; and, after more than a years' trial of their accuracy, and a caurfin' experience is the business (not one mistake having occurred is all that thue), we are a male to furnish complete deraignments of title to all

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February 14, 187. Hallum & Mulligan, solicitors for complain felds lawin\* Non-Resident Notice. In the Chancery Court of Memphis, Tean. No. 78 N. R. D. - 560 H. O. - Gayoso Savings I stitution vs. Arthur Conneil et al. I stilution vs. Arthur Conneil et al.

I appearing from siliciavit in this cause that
the defendant, Arthur Conneil, is a nonresident of the State of Tennessee;
It is therefore endered that he make his appearance herein at the Courthouse, in the
city of Menaphis, Tean, on or before the firs
Monday in April, 1887, and plend, answer of
demur to complainants bill, or the same will be
taken for confessed, as to him, and set for hearing ex parte, and that a copy of this order to
published once a week for four successive
weeks in the Memphis APPEXI.

A copy-attest:

A copy attest:
A COPY attest:
AUGUSTON ALSTON, Clerk and Master.
By R. J. Black, Deputy Clerk and Master.
B. M. Extes, sol. for complaining.
February 20, 1867. feb2l lawiw Attachment Buit. w Court of Memphis.

W name and style of BARBOUE & OTIS, hereby resign our commission as agents of the St. Louis Mutmi Life Insurance Company, of St. Louis, to take effect from and after this date.

E. C. BARBOUE,
MEWTON S. OTIS,
Memphis, February II, 1887.

OFFICE OF THE ST. LOUIS MUTTLALING. CO.)
ET. LOUIS, Feb. II, 1887.

The resignation of Messes. Barbour & Otils as Agents of this Company is hereby accepted; to take effect from and after this date. All business of the Memphis Agency connected with the Company will be tertied by Nr. I. S. MILLER at the Agency Office, No. 27 Madison street.

WM. T. SELBY,
Secretary.

Notice.

WE have this day associated with us in the daner, Arnold & Co., plaintiffs, vs. N. E. & F. Mason, defendants Lime! Lime!

100 bbls. LIME, which we propose to ow. JOINER & KINKLEY, feb20 1w Ne. 34 Montree stree Special Notice.

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Also, LiQuors for Medical Purposes.

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